

p-19 Inscribed stone at the village of dKor, below Poo, no body had tried to read it. dKor village is situated on the right bank of the little brook of Poo. The stone was found in a field belonging to a lama called bKa-rgyud. the stone is about 6 feet high, upper half showing a well executed representation of a stupa, the lower half that of a human being. In very bad preservation and most of it underground. The human figure wearing a three figure wears a three-pointed hat. ON THE REVERSE OF IT A TIBETIAN INSCRIPTION OF 11 LINES, only the first two lines are in fair preservation of all the other lines only the beginning and end has been preserved while the middle obliterated. Reading of the first line: dPal-lha-btsan-po-Lha-ola-ma-ye-shes.....Francke identified Lha-ola-ma-ye-shes-(6d) as the name of the royal priest, the early king of Guge, who had tried in vain to draw the famous Atisa to his kingdom (1025 A.D.) and the words following the name read sku-ring-la, meaning "in his life time" Story of King Ye-shes-6d is found in the Tibetan historical work (2nd part) called drag-ösam-lion-bzang, and a translation published by Sarat Chandra Das (Indian Pandits in the Land of Snow). This is the first historical record confirming the statements of tibetian historians. Also attests to the existence of the village of Poo and dKor (called dKor-khang or the house of dKor), that poo possessed a palace. Also there were 10 princes sent to Poo as attested by the inscription, what they were sent here for cannot be said. The frequent occurrence of the words lha-chos (religion of lha) and snag-chos (former religion) appears that they were sent here for the propagation of Buddhism. In the end we read about the erection of something, which was probably the temple (Buddhist) which is attested by another stone inscription.

(I feel that Francke's conjecture is probably right - thus needs a serious effort at cross checking)

Further information on p-20 to be taken down. photocopy upto p-3

p 32 Nako a Scrupa monastery believed to have been founded by Lo-tsa-ba Rin-chen-bzang-po and is called Lo-tsa-sal Lha-khang. To have been founded in the days of King Ye-shes-6d of Guge, c. 1025 A.D. Frescoes are arranged in circles just as we find them at Alchi (however the state of preservation is bad).....32-36.

The stucco images were of the great Lotsaba's time. A mask of antiquity with the words so-rdi, which Francke could not explain was also found. They were not allowed to enter the southern temple as it was being used for meditation-called the "white temple"-dKar-byung-lha-khang+.

The northern temple called Lha-khang-gong-ma, "upper temple". It contains the more rarer stucco image of scrol-gser or yellow Tara, the usual one is of the White and the Green Tara. It is surrounded by fresco representation of the 3 medicine Buddhas (sman-ola).

The eastern temple also called the Lha-khang-gong-ma, "upper temple" contains only ~~stucco~~ frescos-description follows.

Three names in the tibetan inscription were still legible: Sha-kya-thubpa; Myang-agan-med-maog-dpal; Rin-chen-kla-ba.

Above the door, among the other tutelary deities, there is a large fresco of King Kesar riding on a white rKyang (wild ass). At Nako he is called gling-zing-chen-rgyal-po the Great Lion King of Ling. This may point to a connection between the pre-Buddhist religion of the Tibetans and the the Buddhism of the 11th century. 6 inscriptions copied here of iconographic interest. The tibetan inscriptions found here were in Sanskrit characters. These were photographed but did not turn out as they were written with brown ink on orange ground-Francke thinks they are not very ancient.

Another little temple south of the village of Nako is called Lob-dPon-zab-rjes, "Footprint of the Teacher". Built over a natural rock showing a footprint of more than human size. Above the rock is placed a stucco figure of Padma-sambhava. Temple is furnished with frescos of the ancient type as those of Lha-khang-ches-po (ches-po meaning the same as tibetan chen-po or 'Great') The monastery is thought to be of the 11th century. Refer to footnote page 34

2

North west of Nako are a number of villages which have been deserted but the site indicates that the cultivated area around Nako was much larger than it is at present. Following are the names of the now deserted settlements: Khartag, Jadong, Bemgrol and Therang thangka; the last of these was deserted only a 6 years ago. (Csoma de Kőrös visited Nako)

Village of Chang-The locally famous monastery of Tra-shi-tong-yang (bKra-shis-mthong-dbyangs) is situated on the opposite side of the brook of Chang, on a rock, in the middle of a deserted village. Francke was not in a position to visit the Temple as the key had been taken away by the lama who was in Tibet. The monastery is asserted to have been founded during the time of Padma sambhava, and is said to contain his Image. The Lamas belong to the Brugpa order.

Acastle at Kyahar which is only three miles from Chang. The castle is said to have been built by the King of Rampur (1650 a.d.)

--On the way to Kyahar Francke noticed a short inscription in Takari script on one of the boulders on the road side

A small and ancient monastery at Kyahar which local tradition connects with Rin-chen-bzang-po. It is called Lha-brang and belongs to the Gelugpa order. Francke was assured that it contained ancient pictures but was not able to visit it. There also exists an ancient stone sculpture at Kyahar which is said to be similar to the Avilakitesvara of Chang.

P-40 (account of Tabo monastery from p=37) Inscription stating that the Kings of Ladakh were recognised suzerains of the Guge princes. Besides the two royal names the inscription also contains those of two most important Lamas of the period, viz., Rin-chen-bzang-po, and Atisa, the latter being called Phul-byung, which is his Tibetan name as already stated by Jäschke. The inscription states that Rin-chen-bzang-po was made a "Light of Wisdom" by the agency of Atisa. This is apparently a reference to the controversy between the two lamas, which ended with the acknowledgement of the superiority of Atisa. Of this event we read in the historical book gPag-bsam-ljon-bzang-As this inscription was evidently written during the times of King Byang-chub-ö, c. 1050 A.D., it is of utmost importance for Tibetan palaeography. The type of the writing is different from the earlier datable documents as well as from the later ones of Tsong-kha-pa's time. It therefore enables us to distinguish the manuscripts and inscriptions of the 11th century. There many more inscriptions and numerous objects of this period and need a thorough investigation from the archaeological point of view.

42. The picture hall of Brom-ston was evidently named after the famous pupil of Atisa, the founder of the bKa-gdams-pa sect. It is situated on the right side of the central hall. It was probably erected during Brom-ston's time however nothing remains of the ancient relics, besides the interesting door of thang-shing (Deodar wood) which is decorated with well executed carvings of Buddhist saints. The style is of the distinguishing characteristics of the half Indian Buddhist style of the 11th century.

The 7th hall called Byams-pa-chen-moi-lha-khang contains a huge stucco statue of Maitreya seated on a chair. Here was noticed a Wartu inscription and this hall has also a door carved with Buddhist figures of Indian and not Tibetan style. The central figure on the lintel, however is GANESA. All monasteries were destroyed during the Dogra wars, except for the Tabo monastery. On leaving the Tabo monastery one reaches a place along the Spiti river from where you can see on the opposite bank the Nathang monastery, said to have been during the time of the Tabo monastery-nobody lives here during the Summer months.

Leh-On a mani wall in Kaze (45) was found a old votive inscription dating from the time of the Ladhaki regime in Tibet, Spiti. It was in a poor state of preservation. The National anthem was similar to that of Guge but in the place where the Guge version has Sutluj (gLang-chen-kha-bab), here we find the Indus (Seng-ge-kha-bab)-(Seng-ge from the Sanskrit Simha "lion"). What was particularly interesting was the spelling of Leh. The spelling sLele are common. According to the natives of Ladakh the sp. is sLes or sLas in lower Ladakh. The Kaze inscp. confirms the Tib. geog. work aDzam-gling-ye-shes. According to S. C. Das sLes=the classical lHas.

Ki monestary(p 45)-It is located on bare rock the Temple on top of the conical hill and the cells of the monks round about and below an example of ancient monestaries of a certain period-mone staries of this type are found in Khrig-rtse, Me-ru, Chem-re, Ling-shed, dKar-rgya of Zanskar, etc. -Ancient ruins of Kyibar(map-Kibber)-temple of sun dried bricks, its walls sloping inwards as is with all Rin-chen-bzang-po temples. It is called Lha-bla-mai-dgon-pa and thus by its name it directly points to the priest -king of Guge, Lha-bla-ma-ye-shes-6d whose name was found in the inscription at Poo

-p-47-description of the 5 monestaries in Spiti-Tabo, Drangkar and Ki belong now to the Ge-lug-pa sect. The Kaze monestary belongs to the Sa-skyapa sect and the Pyin monestary to the rNying-ma-pa sect

Mr. Lyall who saw these people perform a play, the substance of which is similar to that represented in the tale of Eka-srina, describes also the head dress of the Bu-rzhan while performing. He says that they then appear with a head dress formed of a mass of streamers formed of bright colour silk. This observation is interesting as this kind of head dress seems to have been handed down from the times of earliest Buddhism. We read in the Yarlung part of the rGyal-rags that the King Ral-pacan had silken streamer tied to his locks and that he was tied with such streamers to the monks surrounding him

The close connection between rNying-ma-pa form of Buddhism and the Pre-Buddhist BON religion - and the PYIN monestary of Spiti is the best place to study it-The Bu-rzhan lamas also travel to Leh where they give the spectacular performances ; one of their most famous feats being the breaking of a huge boulder on the belly of a boy,

p-48- The individuality of a Tibetan can be fixed by three names 1) by his personal name 2) by his house name 3) by his clan name. The latter name is the name of the pha-spun-ship ("father brother ship) to which he belongs. Pha-spun ship is an Exogamic institution, i.e., the boy of a certain pha-spun ship is not allowed to marry the girl of the same pha-spun ship, a custom already noticed by some of the early Chinese travellers while describing the Tibetans. Every pha-spun ship has to look after its dead, cremation, building of mchod-rten or mani walls and the whole pha-spun ship participates and its name is to be found on the votive tablet. The historical interest of these lies that they indicate the region from where a certain clan migrated into W. Tibet.

Thus, from the names of the pha-spun ship of the Khalatse it can be proved that the greater part of the population immigrated from Gilgit, a fact which is supported also by other evidence, in particular by the preservation of a prayer in Dardi to certain house deities. ruspa=bones, is similar to the clan name used for pha-spun ship

--At Guge Atisa was received with honour by the King. Although all the Lamas arose respectfully when Atisa approached them, but the old lama Rin-chen-bzan-po would not rise, partly from envy and partly from weakness. But then Atisa displayed his intellectual armour in such a way before the old monk that even he was concured and ready to sit at his feet. This incident is referred to in the inscriptions at Tabo. Cf. dPal-bsam-ljon-bang, Part II, page-XVII.

p-54. Francke was told by a man from Rubshu, that there are remains of ancient settlements and ruins all over the country. They are found on high hills in Rubshu, and are ascribed to a tribe of MONS.

p-56. On 13th August we had our camp at -near Raldrong, where the Phuga brook enters the Indus. Opposite the confluence are the ruins of a Mon village. This is probably the village mentioned by Shawe in his letter + a few miles from Nyoma to the west are said to be the ruins of an old MON village, where Shawe was told that Coins, boxes, utensils, etc have been found (apparently from graves). (Nimu, Nima of the Maps) Mr Shawe found distinct signs of an earlier origin as regards Nyoma, though it is claimed to have been built by bDeskyong-namgyal. Specially old types of mchodrtens, decorated inside-900-1000yrs old, old castle etc

Nyoma-other factors of importance-p-56-61.

60-p. As the word áBrog-pa(Dard) is never used to signify the pre-Tibetan settlers(neither at Nyoma nor at Rubshu), Francke is of the opinion that the word MON, which is here always used for them, refers to the Dard settlers of Rubshu and Nyoma district. At any rate the Dards of Da state expressly that in one of their songs- that they once colonised Rong-chu-rgyud, which is the site of the present village of Nyoma and surroundings. BUT the Dard civilisation apparently went beyond the present Tibetan boundary, for on Sven Hedin's new map I find a district near Ruthog called Monyul, a name which evidently refers to a former colonisation by MONS or DARDS. Sulphur and Borax mines at PHUGA, 14,300 feet high-hot springs here. Apparently here the Ladhaki kings obtained the Sulphur which they sent to Kuku between 1650-1836, A.D. In Kuku the sulphur was exchanged for Iron according to the trade contract between Ladakh and Kuku.

In one of the mchod-rten at the upper end of the Phuga valley, was found a terra-cotta inscribed with Indian characters. This makes it probable that the mines were already worked by the ancient MONS(Dards)
--p-64 GRAVES OF THE MONS-After leaving rGya for Mar-rtse-lang(map-Marsahing), the Marsilla of Moorcroft. Below rGya was passed a high lhatho, an altar of the pre-Buddhist religion, with a few houses and fields in the vicinity. It is the Latho of Moorcroft, and soon was reached the houses and fields of a small settlement called Rong(map:Latho) Francke halted here to examine some ancient graves called Mon-gyi-rom-khang, "graves of the Mons"-account continued on page 65, a comparison to the graves at Leh and attributed to the time of the "Empire of the Eastern women"

The fact that the skulls were placed on boards in Rong, seems to indicate that the corpses were cut to pieces. compared to the Leh complex

On the road along the narrow valley of rGya towards the Indus is situated Meru, pronounced Miru, having a monastery of the old style. At present there is not much remaining in the Temple hall: one of the frescos is however of unusual interest as it represents Gog-bzang-lha-mo, the mother of Kesar and one of the great pre-Buddhist deities of the Ladhakis. It was painted at a time when Bon-po art was greatly influenced by Buddhist art. The complexion is beautiful white while her hair is black. The hair is raised over the forehead and furnished with a ribbon and a diadem of pearls. Her ear ornaments (probably shells) are white and spiral shaped, and her dress is white with blue and red seams. In her hand she carries a white cup.

P-67-Martselang-mon mchod-rten: King Mes-ag thsoms(705-755)
Local names in Sanskrit which are found date from the Indian rather than the Tibetan form of Buddhism.-Meru and Sakti(Skr.Sakti)-Muni and Kanika in Zaskar(Kanika=Kanishka?) and Tar(Skr.Tara), on account of svayambhu Taras at that place, Harirtse(summit of Hari). Few names are of Dard origin-the names which have the dard word hem(Skr.HIMA) or hen(snow) as one of their component parts, viz, Hembabs(Dras), Henasku, Hema la, Hemis. Of other plainly Dard names like Hanu, Hanupatta, Garkunu, Chanegund, Hibiti, Esu, etc, the etymology cannot be explained. Indian names on inscriptions and in Folklore-the ruined castle opposite Stag-sna is called the castle of king Sургамати(Skr.Surya-amati, "Sun-mind") and among the old royal names on the inscription at Khalatse we find Shirima(Skr.Sriman) and (probably) Satyamati("Truth-Mind"), besides all others.

p-70-...) Dard Graves at Leh ...

Berag= Leather strap covered with Turquoises.

Temple of the Four Lords and above this are the ruins of bKra-shis-rnam-rgyal's palace, including a little lamaist monastery. Ruins of other parts of the ancient palace, for instance watch-towers are found all along the ridge of the rNam-rgyal-rtse-mo hill. Some of the ruins are of a decidedly earlier date than the region of bKra-shis-rnam-rgyal. Francke was told that the foundations of a certain round tower are commonly known by the name of áBrog-pai-mkhar, "Dard castle".-it may be therefore attributed to a building erected before Tibetan conquest of Ladakh, in 900 A.D.

p-79. At Changspa, a village half a mile from Leh, there a large residence of a family of ministers (bka-blon) of former Ladhaki kings. In the garden house (rab-gsal) belonging to the minister's estate are the remains of frescos illustrating the Kesar-Saga. Pictures relating to the Kesar-Saga are very rare.--All the frescos in this hall refer to a chapter of the Kesar-Saga, entitled Ljang-dmag, = "the war against the country of Ljang", as is found in the literary versions of the Saga in the hands of the present ex-minister of Changspa. (it was this manuscript which was copied for the Imperial collection of manuscripts in St. Petersburg)--as mentioned by Schiefner in his article-Publications of the Imperial Academy of Sciences at St. Petersburg, entitled "Des Missionar Jäschke's Bemühungen um eine Handschrift des Gesar". Up to now no body has been able to read or translate it. Two versions of the Kesar-Saga; 1) oral version-upon which Francke's publication is based. 2) Literary version found in several manuscripts throughout Ladakh, and possibly also in woodprint.

K. Marx says that the Changspa manuscript is written in the Khams dialect. Following is the description of the pre-Buddhist divinities as represented in the frescos at Changspa and may be of iconographical interest :-
dBang-po-rgyab-zhin has a red coat, and a white cloak with blue seams;
Gog-bzang-lha-mo is dressed in white, but her trousers are red, & has a green shawl; one of her sons (Don-yod?) has a red jacket with red seams; another of her sons (Don-ldan?) has a white and green jacket with red trousers;
Kesar has a red coat, and a white cloak with green seams; he sits on a red carpet, and the background behind him is blue.

p-80 There is a large pyramidal mchod-rten at Changspa which is called "the Kings mchod-rten"-local people claim that it was erected by Turks or Mongols during one of their expeditions to Ladakh. Francke finds the explanation not plausible and believes it to have connection with the MONS or Dard times. It is surrounded by rows of 108 smaller mchod-rten-therefore cannot be ~~earlier~~ than 15th century A.D. and is probably older. Not far from it are stone sculptures in relieve which probably also go back to MON or Dard times (c. 700-900 A.D.)-description follows.

Teu-gser-po or Tiserru (as ordinary people call it ruined mchod-rten) Francke's object was to study the inside of the structure. When they had climbed up to half its height, a hole in the surface was found-the opening of a narrow shaft. Lobzang (Lobzang, a Christian & Meteorological Observer at Leh) went down the narrow shaft, and came to a (~~narrow hole~~) narrow room of triangular shape, which was perfectly empty. Then a new hole was attempted to be dug, when suddenly a whole lot of villagers who had been working in the fields nearby came looking terrified, and implored not to open the Tiserru, as it would bring incalculable misfortune upon the country. From them was learnt the history of the place-In King dBum-lde's time there lived a demon in the mouth of the cavity of the rock of Teu-gser-po, he had fire proceeding from his mouth and roamed about the country-destroying the king's palace and a part of the town of Leh. Thus a huge stupa was built above the abode and thus the demon had been controlled for 500 yrs. At the same time they were told that the Stupa was not only a repository of Devils but for heavy gales also. When in the days of king dBum-lde, the country suffered severely from storms, several large clay pots were held against the wind with their mouths open and as soon as the wind subsided the mouths were closed and were stored in the stupa with the storms stored in them, thus the country was endangered doubly if the stupa was opened. --The chronicles of Ladakh mention only a short note the mchod-rten-they simply state that it was built because some fatality had occurred at Leh. --Francke states that he is sure that the idea of the Devil living in the place has something to do with the ancient graves described above. these graves are situated in the proximity of the place and some possibly under the mchod-rten.

Going up the Leh valley following the desert road to the west of the cultivated area. Close to the village of dGonpa, they passed a ruined site of an old town with mchod-rten of the old type, also found a stone sculpture of some Bodhisattva, enshrined in a masonry wall, with a lhatho (altar of pre-Buddhist religion) in front. --Ibex horns, etc

p-81, Marching up in the side valley to the left of the village of dGonpa they came upon the ruins of an ancient temple, which is generally known by the name of Gya-mthsa. Francke had visited it occasionally 10-12 yrs ago when he was stationed at Leh as a missionary. But the late Mr. Shawe of Leh was the first to draw attention to the fact that there were traces of circular medallions on two of its walls. In that respect rGya-mthsa reminds one of the ruined monasteries of Basgo (see also beneath page-86, 100) and Chigtan.

Inside and below the medallions, Dr. Shawe noticed holes in the wall as if sticks had been once stuck into it. He even found fragments of wood in two of the holes (according to his letter of the 27th Oct, 1905). He supposed that these sticks had once been used to support the images, and Francke states that their observations at the Tabo monastery at Spiti fully confirm the earlier supposition. At Tabo were found 32 medallions raised upon the walls of the temple hall, and an image placed in front of each of them. After digging only a little way into the mass of the debris below one of the medallions at rGya-mthsa, they came across several pieces of plaster composed of clay, straw and linen - this is exactly the material these images are made of. From these observations Francke concludes that rGya-mthsa dates back to the same period as Chigtan, Basgo, and Tabo monasteries, i.e., to the time of Rin-chen-bzangpo (c. 1000 A.D.) - However this version is not supported by popular tradition, as the inhabitants of the village believe that it is not the ruin of a temple at all but had served as the summer residence of a minister (bka-blon-gyi-dbyar-sa').

--On the other side there are some adjoining fields, there are several ancient ruined mchod-rten's. In one of them was found a cremation tablet of the 'miniature stupa' type. When Francke threw the one of them on the ground it broke into pieces and out of it came a neat little tablet with an inscription in the ancient form of Sarada. The inscription again contains the Ye-dharma formula and its characters belong to the 11th century. Owing to the extraordinary receptacle, the characters of the inscription were as distinct as any he had seen up to then. Although Francke opened several more such tablets in search of the inner inscribed tablets but in vain.

Munshi dPal-rgyas was visited in his own house called To-go-che, at Leh. Munshi told Francke that the religion of the Kesar-Saga and the Bon religion are the same. - this is even confirmed by the study of the Songs of the Shar-rgan festival at Poo

Kingdom of gNya-khri-btsan-po - the village of Phyi-dbang is in all probability identical with Phyi-dbang-stag-rtse, the earliest capital of Tibet. (p-85)

-The Kha-gan-stong-sku at Basgo is furnished with 3 doors (originally-4) Kha-gan is probably a corruption of the word Khang-gani, "door". It is called stong-sku, "one thousand images", on account of the many little pictures of the blue, Buddha like figures, which are painted on the walls of it and ceiling. The pictures have mostly faded. Francke is of the opinion that it is a monument of the Bon religion, an image of the sGrol-ma (Tara) was found below its roof made of burnt clay.

The other prominent mchod-rten of Basgo is called Rag-pa (plate XXXVI, a) It is situated at the entrance of the gorge leading up to the plain on the road leading to Saspola. This mchod-rten which is attributed to lama Rin-chen-bzang-po, is of ~~pyramidal~~ pyramidal shape. Its ground plan has the form of a star and the dome is furnished with niches which originally must have contained the images of the Buddha, like the Mani-gser-mo at Leh.

Likir monastery is mentioned in the chronicles to have been founded by King Lha-chen-rgyal-po (c. 1050-1080 A.D.) Francke's object of visiting it was to confirm the date of its founding. The monks showed him long inscriptions written in black ink purporting to contain the history of the monastery. Although it dates only from the time of Thse-dbang-rnam-rgyal II who repaired the building after a conflagration - Francke ordered the inscription to be copied. After a long introductory hymn the inscription gives the names of several ancient kings of Tibet, - gNya-khri-btsan-po, Tho-tho-risnyam, Srong-btsan-sgam-po, Khri-srong-lde-btsan, sKyid - lde-nyi-ma-gon and some famous Buddhist teachers.

7

Then follows the Buddhist account of cosmology which concludes with a list of the most famous places of the Ladakhi kings, the seat of king Thse-dbang-rnam-rgyal. Finally a few dates are given, connected with the history of the monastery. It is stated to have been founded* by Lama Lha-dbang-chos-rje and king Lha-chen-rgyal-po. We however must not presume that these two persons were contemporaries. King Lha-chen-rgyal-po lived in the 11th cent. and the lama is most probably identical with the pupil of bTsong-kha-pa, -Lha-dbang-bll-gros-chos-rje, who lived in the 15th century. According to Francke the passage should be understood in the following order: -King Lha-chen-rgyal-po founded the monastery in the 11th century. In the 15th century, Lama Lha-dbang-chos-rje converted the lamas to the reformed order of the Ge-lug-pa sect, thus founding the monastery afresh as a Gelugpa establishment. Then it is mentioned that 7 generations later (from the time of Lha-chen-rgyal-po) King Lha-chen-dngos-grub arose, and that he introduced the custom of sending all the novices to Lhasa. This statement is exactly the same words as we find in the rGyal-rabs. Then we read "eighteen generations after him", but the name of the king who reigned has been scratched out, as well as any notes referring to him. Now if we search in the chronicles for the name of the king who reigned after him Lha-chen-dngos-grub, we find the name of bDe-legs -rnam-rgyal, the unhappy prince who after the battle of Basgo was compelled to embrace Islam. No votive tablets with his name have as yet been found in Ladakh. They have all apparently been destroyed, and the Likir inscription is an instance of the similar kind.

Below the monastery of Likir (Klu-dkyil), there is a large mchod-rten which contains frescos inside. They represent bTsong-kha-pa and other lamas of his time. Painted above the door, a very strange figure is found which looks very much like one of the very ordinary representations of Srong-btsan-sgam-po. Francke was told by the lamas that it represents a lama of Srong-btsan-sgam-po's time. The figure wears a three pointed hat of white colour and carries two leopard skins under his arms. The lower part of the mchod-rten is a room, square in ground plan, which the lama said was the earliest temple at LIKIR and was already in existence when Lha-chen-rgyal-po built the monastery at LIKIR.

On the way to Alchi, at Saspola, two ancient mchod-rten, in a ruined state exist attributed to the time of Rin-chen-bzang-po. On the remains of the larger one has been erected a modern monastery, called Byams-pa-dgon-pa.

ALCHI-p 86-94.

On the way back from Alchi to Saspola, the site of a ruined castle called Alchi-mkhar-gog was visited, which once guarded the Alchi bridge. A number of shreds of pottery with dark red design were found. The pottery was not wheel made but rudely shaped with the hand. Similar specimens of pottery with dark red design were found at Leh graves. On the boulders around about the ruined castle are found many inscriptions of officers who had once resided there. Francke in his article "Archaeology in Western Tibet", tells us that most of these epigraphs may be attributed to the times of King Nyi-ma-mgon in the 10th century and to his immediate successor.

Going along the left bank of the Indus the route proceeds to sGyera, and from here going up the valley one reaches the famous monastery of Mang-rgyu. Just below it is passed a very rudely executed statue of Manjusiri sculptured into the rock. The inscription below it mentions King Phun-thsogs -rnam-rgyal of the 18th century and according to Francke the latest rock sculpture in Ladakh.

The Mang-rgyu monastery consists of four temples standing in a row facing East like so many of the others of the same period

1) Byams-chen (or Lokeshvara) - This temple contains a huge stucco image; but the present lamas are uncertain whether it represents Maitreya or Avilokitesvara. Francke concludes that it represents the former. The door is furnished with ancient wood carvings of the Indian type.

2) S-aDu-Khang (or Thugs-rje-chen-po.) - Door with ancient wood carving. In the hall, near the door was found a much effaced inscription, with hardly a single coherent sentence. But the preserved fragments afford several instances of intervening-y-between-m-and-i-, and for this reason Francke feels that it can be attributed to the 11th or the 12th century. Local tradition connects the Mang-rgyu monastery with Lama Rin-chen-bzang-po. In another part of the same hall, we find a short fragmentary inscription giving the name of a forgotten prince, possibly a younger son of one of the first Kings of the first dynasty. It reads Jo-no-chung-Khri-stod-'adi, 'the younger prince Khri-stod'.

3) rNam-par-s nang-mdzad. - This temple contains a number of stucco images, some of which remind one of the 32 at Tabo. On the wall outside there is a long inscription recording the renovation of the monastery under the king Thse-'dbang-rnam-rgyal II(?).

4) 'aJams-chung (or Manjusiri) A huge stucco statue, identity not certain - some claim that it is Manjusri others that it is Maitriya. Frescos of the walls have escaped renovation and remind one of the ones at Alchi. Here also were pictures of monks with patch work gowns of many colours (also at Alchi).

5) Tretapuri (Tirthapuri) - This is a large stupawhich is enshrined in a ruined house. The name of the building would point to its previous occupation by a group of heretics (Skr. tirthika), as they were found in Tibet by Atisa on the occasion of his advent into the country, though it now contains images of lamaist saints.

On the way to the march towards Khalatse, on the right bank of the river Indus and half way a gorge is passed which forms the entrance to the valley of the village of Tar. Here an inscription found by Mr. Chatterjee, was examined. It contains only the name of the last reigning king of Ladakh Thse-'dpal-rnam-rgyal - the inscription is very fragmentary.

Francke arrived at Khalatse just in time to prevent the blasting of boulder 5 containing the oldest inscriptions of Ladakh. Many are in the Kharoshti script and one with an ancient Bhrami inscription. Photographs of the Bhrami Kharoshti and the old Gupta inscriptions were taken, the latter is found close to the or rather one of the mGo-chen mchod-rten. Ancient rock carvings photographed and impressions taken of the royal Tibetan and the Kharoshti inscriptions. The mGon-chen mchod-rten belongs to site of the ruined Dard castle at Khalatse. Plan of the whole ancient site p-95. - Refer to the article "The Dards of Khalatse" - M.A.S.B., vol. I, no. 19. This contains the major list of the antiquities of Khalatse - here an enumeration of only a major monuments:- 1) certain places of the cult of the pre-Buddhist religion in the neighbourhood, 2) Indian inscriptions extending over a period of over 1000 yrs, some of them mentioned 3) A number of royal Tibetan inscriptions near the bridge. 4) Besides the ancient custom house (sBalu-mkhar) which is only 3 miles from Khalatse, there are three more ruined castles at this place, one being of Tibetan origin and the others of Dard antiquity. While at Khalatse sold many antiques to Francke found either in their houses or within the neighbourhood, viz., sBa-lu-mkhar, Brag-nag-mkhar, or Brog-pai-mkhar.

- The custom of giving thanks offering by presenting Ibex, made out of flour and butter, Done on the birth of a child in particular when they also to the pre-Buddhist places of worship.

Lamayuru Monastery - p-96 -

Also refer to Inscription No. 128 from Kolong in Lahul, which lists the bKa-brgyud lamas - Tilopa, marpa, milaraspa, etc.

The most ancient part of the Lamayuru monastery is the Temple called Seng-ge-sgang, which is situated at the southern end of the Lamayuru rock. Hall bears resemblance to Rin-chen-bzang-po temples, especially the stucco images on the walls, which were in a style similar to those at Tabo. The entrance is towards the East. The principle image is that of Manju-ghosha - or 'aJam-dbyangs, etc.

The Lamas who had taken Francke to the temple said that according to an inscription at Wanla the four temples date from the bKa-gdams-pa time:-

WANLA INSCRIPTION indication of bKa-gdams-pa time monasteries

1) the Seng-ge-sgang temple of Lamayuru. 2) the bCu-gcig-zahl temple at Wanla
3) the ruined temple at Chigtan, 4) the Lha-bcu-rtse-lha-khang temple at Khan Khanji.

As regards the bKa-gdams-pa time it seems to indicate the times of the great teacher 'aBrom-ston, the founder of the sect who lived in the 11th century. This statement is quite in agreement with the general appearance of the Seng-ge-sgang temple-where in a side chapel there are 3 large images of terrible appearance, similar to those found in the mGon-khang at Leh. A female figure riding a mule, is called dPal-ldan-lha-mo (Sri Devi), and a male figure seated on a man, mGon-po (Maha-Kala). The two remaining figures Francke could not define, although the name of one of them was said to be Abchi.

Below the monastery of Lamayuru there is an ancient shrine which appears to be a Bon-po temple. The roof is almost gone and therefore the frescos on the walls have suffered badly. The door was on the East facing wall. All the divinities are Buddhist type though their complexion is either blue or black, and their dress is red. These seem to represent Nagas, similar to those found at Ubshi and Alchi. Those ancient gates and four doors, as well as this mysterious temple at Lamayuru are all of Bon-po origin but erected at a time when it was under the influence of Buddhism and Hinduism.-description.

The most interesting group of frescos is the one in which the Bon-po priest is represented, one of them almost life size, whilst the others are smaller. They are clothed in white undergarments with black and blue stripes, the other smaller ones have black and grey stripes. The large figure is seen wearing a blue hat like the European felt-hat with a broad brim. The smaller figures have hats of the same shape but of black colour.

There are but few early references to the dress of the Bon-po priests; but in most cases it is described as being black. There are however few passages which make mention of their dress as being of blue colour. (Cf. J.A.S.B., vol. L, pp. 198-211). These relics of the Bon religion are of considerable importance as we read in S.G. Das (Journey to Lasha) the present day Bon-po priest cannot be distinguished from Buddhist priest, their dress being same. Above the Lamayuru Bungalow, there are several modern and two ancient gateways. They are called Khagani (Khangnai). As the ceiling of the old ones are painted all over with blue Buddha like figures, we may also ascribe their origin to Bon-po times.

The castle of Kharbu-situated high on top of a rocky hill above the present site of the village of the same name.

The old village of Kharbu was probably deserted between 1620-1630 A.D. when king bDe-ldan-rnam-rgyal wrested it from Khiri Sultan of dKar-rtse. At the eastern end of the old town there is an inscription of the times of Seng-ge-rnam-rgyal carved on a rock. (Francke discovered the inscription in 1906, and published it as No. 55 of his "First collection of Tibetan Historical inscriptions". It seems to contain a reference to Shah Jahan's attempt to Ladakh. It is very indistinct and very difficult to decipher, the rough surface of the rock also makes it impossible to make an impression of it. This second time corrections were made as regards the existence of King 'aJam-dbyang-rnam-rgyal name which had been a false reading.

The inference of certainty which can be drawn from the inscription is that Kharbu was still inhabited during the time of King Seng-ge-rnam-rgyal. On the western end of the old town, there is a solid round tower with a staircase inside. These stairs lead to a spring which used to provide water - fresh - to the town, even when it was besieged.

On an elevated plateau between the old town and the present village there are a number of old mchod-rten and mani walls.

But there are also many ancient Graves, the origin of which is not known to the present inhabitants. They may be either of DARD origin or perhaps Muhamaddan. For, when the town of Kharbu was in the hands of the Khiri Sultans of dKar-rtse, the inhabitants were probably compelled to embrace Islam together with the inhabitants of the Suru valley.

A very remarkable ruin in Kharbu valley is the castle of Stag-rtse (map Takhcha), on the opposite bank of the brook. It was built on very steep rock apparently also very difficult of access, and once formed part of the possessions of the chiefs of Chigtan. It was probably destroyed by bDe-ldan-rn'am-rgyal of Ladakh at the same time as Kharbu.

A temple - roofless build by two lamas - a story about them (p-99) - it is large and lies between Kharbu and Stag-rtse and is called Mun-dig-lha-khang, "the dark temple".

Chigtan - below the castle are the ruins of the old town - the greater part of the rooms of the castle are not accessible due to its dilapidated state, etc. No document regarding the erection of the castle has been found, though the Tibetan style of the carving suggests that its construction took place before 1550 A.D., i.e., before the chiefs of Chigtan became Muhamadans.

The ancient Buddhist monastery of Chigtan, situated on the other end of the village and on the further bank of the brook, coming from the palace. Similar to the monasteries of Rin-chen-bzan-po's time and attributable to the bKa-gdampa epoch according to the Whanla inscription mentioned above. Two muhamadans were keepers of the temple who said that they were descendants from the old Buddhist keepers, their house name was Lha-khang-pa' or dGon-pa-pa. They said that the temple was still visited by old Buddhist neighbours of Ma and Hanu who pay adoration to its old deities.

March towards Mulbe - en route the village of Waka, there lie the ruins of the old castle and town. This fortress was a stronghold of great importance and as it appears from Jonaraja's Second Rajatarangini (see footnote) where a war between two Tibetan tribes is mentioned, the Vakatanayas and Kalamanyas. The former name probably stands for the garrison of Waka, and the second for the Baltis of Ahar-mang, etc.

Mulbe - Maitriya statue - Indo-Buddhist art students feel that the most ancient types of Bodhisattvas are derived from the Hindu pantheon. Thus Avilikitesvara has been compared with Siva and Maitriya with Bhrama. Thus for example among the wood carvings of the sakti temples of Chhatrarhi in Chamba state there is a four armed Bhrama, carrying a rosary and a water pot, and accompanied by a pair of geese. The Chhatrarhi sculptures date from about 700 A.D., and the Maitriya of Mulbe is of the same time approximately, etc.

As regards the other antiquities at Mulbe they have been fully treated in the article "The rock inscriptions of Mulbe" - a DARD castle, two monasteries, and several important rock inscriptions

From Mulbe to Kargil by way of Sargols

SHARGOLA (SHAR-AGO-LHA) means LORD OF THE FIRST RISING - KESAR SAGA.

Lord of the first rising refers to the morning star - this is further confirmed when we examine the "Song of the gDung-rten at Shargola". A gDung-rten is a kind of stupa.

The song begins with an eulogy to the ancient hero, called Ag u Drumba who is the supposed builder of the monastery as well as the stupa, and ends with a direct praise of the morning star. The morning star is called here nam-langs-kyi-skar-chen-po, "the great star of the rising heaven".

Agu Drumba is probably a personification of the morning star, as is the case with Agu 'aBu-dmar-lam-bstan of the Kesar Saga. (A lower Ladakhi version of the Kesar Saga, Bibliotheca Indica. - can Drumba be connected with Dhruva as the Polar Star is called in Sanskrit?)

The morning star is the herald of the Sun, and therefore its personification would be the messenger of the King in the Saga. And indeed Shargola is believed to be the home of the legendary messenger, here is also the house of the bLon-po Rig-pa who is said to have acted as the messenger of King Srong-btsan-sgam-po who was sent to China to fetch a bride for the king. This tale of Rig-pa-can is identical with that of Prime minister Gar's journey to China. Francke obtained a popular Ladakhi version of the former story, which also contains the tale of the passage of an ant through a spiral labyrinth, as told by S.C. Das (J.A.S., B., vol. L-1881-Part I, p. 220) but other parts of the Ladakhi tale differ from the Lhasa version, etc. - p-100. House where Rig-pa-can is supposed to have been born is situated near Shargola Bridge

Refer to p-103-104 for description of the Convent of Shargola-very old monastery. Satrapas of Buddhist India-

Francke was told of a rock Buddhist sculpture at dKar-rtsein in the Suru valley and that it also contained a Tibetan inscription but he was not able to visit it. Another sculpture from Shinggo is found pictured in Drew's book.

The Muhammadanism of Purig (Kargil and Dras) is probably connected closely with a certain type of Balti Muhammedanism, another type of which seems to be connected with Kashmir type, to judge from the style of its mosques. The Kashmir type is found north of Skardo; and what may be called Purig type, south of Skardo and in Purig. Description taken from Mr. W.M. Conway

From Kargil to Shimsha Kharbu. On a rock between Kargil and Chanigund, in the Dard district, are several rock carvings which remind one of the pre-Buddhist religion, viz., a Svastika and a Yoni and several Ibex; a little later on was also found a Sun symbol.

Chanigund to Shimsha Kharbu-a place called Dongga has rocks with carvings. Ibex-symbol of fertility; Pre-Buddhist divinities Kesar, Bruguma, etc. are invoked to grant children. And flour Ibex are given upon birth of a child to the happy family. The numerous carvings of Ibex are a thanks offering for the birth of a child. (?) -check.

Dras or Hembabs-Bodhisattva stone sculpture representing Maitriya and called Chamba (Byams-pa, i.e., Maitreya) Description in the Book-Sarada inscription on the reverse of the stone

Dras also known as the La-rtse, and a stone with holes was the boundry stone.

Twoards Kashmir-About a mile above the village of ~~Grea~~ Gund, an old road, is a rock covered with several ancient and crude carvings of human figures which are beleived by the Tibetans to represent King Kesar! On the same rock are found the symbol of the Sun and wgeel with 8 spikes.

Srinagar-grave of Rin-chen Bhoti (1319-1323 A.D.) Rinchen Shah founder of Anwal Masjid "the first mosque" in ~~Masjid~~ Maharaj-GangE
"My friend for the sake of gaiety has become the observed of the observers!" the inscriptional slab over the grave written in sadara or Tibetan script is no more available as it was carried away by some european to england

The inscription has been preserved in the persian ~~tem~~ translation of Haider Ali's Persian History of Kashmir- the inscription further runs "His face claimed Islam and his hair adorned Paganism. He controls both Paganism and Islam, and takes interest in both"

From the inscription it is clear that Rinchan Bhoti had become only half Muhammadan.
Pandit Mukand ~~lal~~ Ram Shastri says that there is another stone, at the or near the Jami Mosque, lying on its face which also has a non-arabic inscription. But the Muhammadan priest did not allow Francke to examine it.
Refer to Sir "alter Lawrence's "Valley of Kashmir"-for further details about Rinchana Shah

It is stated that Rinchen Shah built the shrine Bulbul Lankar, besides the mosque. Anwal Masjid is the oldest mosque of Srinagar and people assert that thousands of Hindus were converted to Islam here. Pandit Daya Ram Sahni's translation of the account of Rinchen's reign (Ind. Ant. vol. XXXVII, pp. 181ff) Pandit Daya Ram provided Francke with extracts from two persian chronicles which describe the same times, viz, Haider Ali's chronicle and "History of Azmi" In both these it is stated that the shrine of Bulbul Lankar is situated a few steps away from Awwal Mosque & is about Rinchana's friendship with priest Bulbul, the latter also found his way into Ladakhi folklore where he is mentioned in the "song of Bodro Masjid of Srinagar" (Bodro, means Tibetan, and the Ladakhis called Rinchana's mosque the Tibetan Mosque. Little further from the Bulbul Lankar is the grave of "Rindan Shah". etc. The real Bodro mosque with Buddhist pictures below the white wash still remains to be discovered.

PUSPA ARI-HILL / HERE THE STONE TEMPLE IS & PADMASAMBHAVA LIVED THERE the hill overlooking Srinagar called Takht-i-Suliman.